

Her Reception and Her Attitude.

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musical ears bore with exemplary long-suffering the homely serenade, under the windows of Holyrood, by what Knox calls "a company of honest men with instruments of music," though it tore the nerves of Brantome, who cursed the "medians violons," and had the presumption to say that the melody was that of a psalm tune! She showed in a still more marked degree "the judgment" with which Throckmorton credited her by choosing as her advisers the men with whom, from a religious point of view, she could least sympathise—Lord James and Maitland. She only stipulated that she might hear mass in her private chapel; and the stipulation, despite of Knox, was not unreasonable. She could not be expected to capitulate at once, even if capitulation was within the range of possibility.

Within the range of possibility it was not. She was as deeply attached to the old creed as her descendant James II., and as resolved, as her letters to Pope Pius IV., the Cardinal of Lorraine, and Philip II. unequivocally prove, to work for its restoration. She never, in fact, made any secret of her attachment to the Roman Church, though she took good care not to divulge her compromising correspondence with the pope and Philip. "The religion that I profess/" she had frankly told Throckmorton before her return, as she told John Knox after it, "I take to be most acceptable to God, and indeed neither do I know, nor desire to know, any other." In religion, as in other respects, she added, God commanded subjects to be obedient to their rulers. She would, however, constrain no one.

Her correspondence with the pope does not confirm the profession of toleration which she frequently made after her return. It shows her in the light of a devotee! daughter of the Roman Church, who is prepared to risk her crown and even her life in the interests of the papacy, and her real policy, in her secret missives to Rome and Madrid, is to bring about a Catholic restoration as soon as possible. What a Catholic restoration, under her auspices, would have meant for the Protestants is not dubious. Knox would certainly have lost his head, and most probably he would only have been one of many martyrs. For the present, however, she had resolved to bide her time, and politicians, like Lord James